

RECODER & TELEGRAPH.

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RELIGIOUS.

For the Recorder & Telegraph.

EDUCATION OF PIUS YOUNG MEN.
Mass. Editors.—Among the Addresses made at the Anniversary of the North-Western Branch of the American Education Society, was one by the

BRIAN GREEN, a copy of which I have ob-

tained, and now forward, hoping it will find a place in the Recorder & Telegraph.

J. B.

Without glancing at those topics, by which

importance, necessity and feasibility of the

object, which Education Societies have in

view, may be illustrated, I shall venture on the

subject occasion to throw out a few thoughts

on the agency, by which this design, so inter-

esting and sublime, may be accomplished.—

—I would wish for a moment to stand

and speak on this topic, with the dignity

of an old age, which old age imparts to a faith-

ful character, of the Christian cause. I could

not address you leaning on my staff, with

my head adorned with locks whitened by

the dusts of time. Then I would lift up my

hand, and give you counsel without

timidity or embarrassment.—But I am neither

old nor venerable. Old and venerable I may

be. Still even now I may claim a dignity

and an elevation of standing, to

an old age merely could never entitle Jesus

to the grace of God. I am a minister of Jesus

—I hold an office, which, while it digni-

fies its highest occupant, raises the meanest

of us to an assured hope of heaven.

These men I honour. I love to look upon their

faces, lighted up with an expression of disinterested kindness. Ah, as I have met them in

the streets—as I have seen them in the house of God, or in their places on an occasion like

the present, my soul has thrilled with unutterable emotion. Were I worthy, how I should

delight to call them my brethren & press them to my bosom! Were I venerable, like "Paul the aged," how would I lift my hands and bless

them in the name of Christ, their Lord and mine! Nor will I be denied the privilege of

looking upon them with the inspired benediction on my lips; "Blessed is he that consider-

eth the poor; the Lord will deliver him in

time of trouble:—he shall be blessed on the earth!"—But it is a most disgraceful and heart

breaking statement, which all the wisdom that

resides in selfish minds cannot disprove,

that a very large majority of professed Christians

are by no means awake to their obligations

to pray and toil and give, to promote the

Christian cause. The wheels of the church

are clogged with an accumulation of ice, which

no common fire can melt. What then can be

done? By what agency shall the church be

aroused, to feel her obligations and perform her duty? The church, as it is, is the ground, which we are bound to cultivate. But by

what means can it be subdued, and prepared to

produce a golden harvest?

It will be readily admitted, without argu-

ment or illustration, that the church can never

be brought to meet the exigencies of the age,

unless she is instructed and excited—unless the

understanding be informed, and the heart moved.

But who shall attempt this task?—No

person, I suppose, will question the soundness

of the policy, which most benevolent institu-

tions of any considerable magnitude pursue, in

employing select and permanent agents to pro-

mote their interests. The advantages of such

a policy must strike every fair mind. The

utility of occasional transient agencies is much

more questionable. The form, in which they

have often been employed, does not, I fear,

evince a sound policy.—A young man, who

has just been admitted to the pulpit, of promising

talents I admit, is employed for a few

weeks or months, to traverse with rapid strides

a designated region of country, to receive contri-

butions and take up collections—say for the

North Western Branch. Next Sabbath he

proposes to visit your parish, occupy your pul-

pit, and promote, as he is able, the interests

of the institution, whose messenger he is. Of

this you receive notice on Friday evening.

Neither you nor your people are prepared to

make a powerful effort. Perhaps only a few

days ago, you undertook to plead for the in-

terests of the American Tract Society, & formed

an Association, auxiliary to that precious

institution. Six weeks hence, you had designed

to make an effort in behalf of the North

Western Branch. But the agent comes, must

preach, must have money. You reluctantly con-

sent to his proposal. The people first see him

in the pulpit. He is a young man and a stran-

ger. They hear him speak in behalf of the

cause, and magnanimous in their

sentiments, and generous in their feelings, refined

in their opinions, and eloquent in their lan-

guage. Let but a small portion of the living

zeal, which impels the votaries

of the church, to enter at once into a defence and illustration of this

agent, nor is it necessary. He who per-

ceives the blessings of literary and civiliza-

tion, depend upon the direct or indirect in-

fluence of Christianity, will find no difficulty

in coming to the conclusion, that the friends of

Christianity and the advocates of liberty should

join forces, and exert every effort to

secure a Christian influence.—When I apply

my grudge to the church, I speak with

some severity, that she is able to multiply im-

mediately the heralds of salvation. He, who

knows this presumption, can have but a

partial acquaintance with the resources and the

strength of the church. Let but a small por-

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tion of the living zeal, which impels the votaries

the body, I shall be in such torments as none can conceive! I have denied the Savior! I have blasphemed the Most High! and have said, O that I were stronger than God!"

On the 26th, I visited him for the last time. I saw his dissolution was at hand. My soul pitieth him. My painful feelings on his account cannot be expressed. I spoke to him with tenderness and plainness about the state of his soul; and of another world; but he answered me with a high degree of displeasure; his countenance at the same time was horrible beyond expression; and with great vehemence he commanded me to cease speaking to him. I then told him it would be the last time that even I should see him in this world; and asked if he were willing for me to put up another prayer for him? He then with great strength, considering his weakness, cried out, "No." This is the last word which I heard him speak. I left him and he died in the evening.—Oracle.

AMERICAN TRACT SOCIETY.

ABSTRACT OF THE ANNUAL REPORT.

Read at the last Annual Meeting in Boston.

The Report commences with a view of the signal prosperity which has been granted to the Society; and of the obligations which devolve on us, as citizens of our country, to promote its most extensive usefulness. Heaven has showered the richest of its blessings upon us, and the other nations are looking to our example, and anxious to enjoy our privileges. We can perform our duty only by using every means of furthering religion among ourselves, and extending its blessings to others. The Tract System is peculiarly fitted to be useful in our country. It is only applying the art of printing to its legitimate and proper use. At the time of our Saviour and his Apostles, this noble art was not invented. Had our privileges been enjoyed, the circulation of small religious publications would doubtless have been made a powerful auxiliary in diffusing the knowledge of the Gospel.

The following is a summary of what has been done by the Society the past year.

The number of Tracts published by the Society in the year ending May 1822, was 255,500; the next year, 470,000; the next year, 770,000; the last year, 928,500; making the whole number published by the Society in eleven years, 5,146,000.

There have been printed the last year, thirteen new Tracts in the First Series, which now embraces 177 numbers, and eighteen numbers in the Second Series, designed especially for the young. Of the First Series, 2,950 volumes have the past year been bound, and of the Second Series, 475 volumes. The proceedings of the First Ten Years, a volume of 216 pages, has been printed in an edition of 1500 copies; 15,000 copies of the American Tract Magazine have been put in circulation; and about 50,000 copies of the Christian Almanack.

Twenty-two new Depositories of Tracts have been established, making the whole number now depending on the Society for supplies of Tracts, 131. There have been 88,000 pages of Tracts distributed gratuitously. The Society has recognized, the past year, 141 new Auxiliaries, making the whole number from which donations have been received 394. More than 100 others have been reported to the Committee as formed. During the year, 136 persons have been constituted Life Members, making the whole number of Life Members about 600. The Society has received, the past year, in donations, \$4,785 91; and for Tracts sold, premium on Christian Almanack, &c. \$6,064 52. Total receipts, \$10,802 44. Amounts now due from the Society, \$1,683 19.

The Report then advertises to the prosperity of other kindred Societies in Europe and America. The Religious Tract Society of London has probably now circulated more than seventy millions of Religious Tracts; and in our own country more than four times as many Tracts have been printed the past year, as were printed in the year ending May, 1822. The Committee mention the recent formation of the American Tract Society, established at New-York, as an event promising much for the cause of Tracts, and referring to the Appendix for an account of their late negotiation relative to its formation. The Report then proceeds as follows:

"Having thus invited your attention to the efforts which have been made, the Committee rejoice, that it is in their power to gladden your hearts by tidings of so much good accomplished. Should they repeat all the highly interesting intelligence of this nature which they have received the past year, they would consume the whole time allotted to the exercises of this meeting. They could tell you of a pious man passing a lowly cottage, solemnly impressed with his duty to enter and leave there the *WARNING VOICE*; and of his soon after hearing in a distant part of the town, that the mother of the family was in anguish on account of her sins, unable to attend to her daily business, earnestly desirous to see the stranger whom God had thus made the instrument of awakening her from the slumber of death, that he might pray with her, and tell her what she must do to be saved. They could tell you of a carpenter that hewed his timber on the Sabbath, reformed by means of the *TRACT ON THE LORD'S DAY*; of a pious mechanic, on a sick bed, and as he believed about to depart, consoled and animated in view of the glory that awaited him as described in the *SPLendid Wedding*;—of a youth converted to God by means of a *RELIGIOUS CARD*;—of a pious young Physician, who, at the time of a revival in college, heard them singing the words

"Stop, poor Sinner, stop and think;"

which words he learned when a child, from a Tract given him, and to which, through divine mercy, he attributes all his desires and endeavours to promote the cause of Christ, and all his hopes of heaven. They could tell you of a young man bent on the amusement of a dancing school, diverted from such unsatisfying pleasures, and hopefully converted to God, by means of the *TRACT ON FASHIONABLE AMUSEMENTS*;—of a young lady led to forsake her sins by reading the *YOUNG COTTAGER*, and another young lady blessed in the same manner by the *ADVOCATE FOR CHILDREN AND YOUTH*;—of a man bitterly opposed to Sabbath Schools, influenced to send his children the next Sabbath and constantly afterwards, by reading the *ADDRESS TO PARENTS*, in behalf of those Institutions;—of a Missionary at the West who read the History of *DINAH DOUDNEY*, all along as he travelled among the desolate, and found it opening a way to the heart and conscience of parents and children, many of whom had reason to think will be benefited by that Tract to eternity;—of a father and a mother who neglected wholly the house of God, and made the Sabbath a day of recreation, convinced of their error and wickedness, by the *PERSUASIVE TO PUBLIC WORSHIP*, read to them on Saturday evening; and who were found the next day with the assembly of God's people; and in one month after, were trusting for pardon and salvation through the merits of the crucified Saviour;—of a mother who had been exceedingly depraved, even so much so as openly to blaspheme the name of her Maker, presented by her Minister, who feared he should thus offend her, with the *TRACT, EVER MAN THE FRIEND OR THE ENEMY OF CHRIST*. And though detained from the house of God by the little children around her, and surrounded only by irreligious companions to whom she dared not speak on the subject of religion, after many weeks of distress for her sins, visited the Minister and his pious wife, and told them, that she had read the Tract given her, and believed he had selected it because he thought her the "enemy of God"; that her sins had appeared great to her, beyond description; none but God had known the anguish of her heart; but now she could "rejoice in the Lord, and joy in the God of her salvation." She has since united with the Church, and does what she can to support and animate her Minister in his labors of love. They could tell you of a revival of religion in a place destitute of preaching, greatly furthered by means of Tracts furnished by one of your Auxiliaries;—of a minister, who, when he first visited the parish where he is now settled, found

the people had been seven years destitute of a Pastor, obtained from the benevolent a quantity of Tracts, and went from house to house, distributing them, conversing on their contents, exchanging those read for others; and who found the Holy Spirit meeting them by his previous influences, and soon admitted 26 persons to the table of the Lord. "For this blessing," he says, "I can state my fullest conviction, that it was your Tracts which prepared the way." They could tell of a pious female in a country parish, who began to loan Tracts to the children around her, and in less than three months could say, "I must write a word to interest your feelings and engage your prayers for the large group of little Tract readers in our neighbourhood. Since I last wrote, as many as seven or eight, we hope, have begun to sing 'Hosanna to the Son of David'; and nearly thirty present themselves at the anxious meetings which have lately been established, and appear deeply concerned for the salvation of their souls." They could tell of the *SWEEPER'S PRAYER* given to the little daughter of a father who was a profane and wicked man, laughed at the child for being pleased with so much a present, and again indulged himself in blaspheming his Maker; but who at length took up the Tract, began to read it, and was affected almost to loud weeping, wondered he was out of hell—and now he and his wife are rejoicing in hope of mercy through the Redeemer. They could tell of the Tract entitled *THE BARREN FIG TREE*, given to a little boy whose father was fifty years old, and surrounded with a large family, all living in neglect of religion; and no sooner had the father begun to read it, than he thought it was written on purpose for him, and that the Lord had sent it to condemn him for his barren, unreligious life. His sins now rose up before him. He felt himself to be lost, and found peace only in applying to Christ by repentance and faith. And with him, three of his children became alarmed in view of their sins, and had no rest till, as is hoped, they rested on the rock of Ages.

The Committee could tell more—all communicated to them the past year—all well authenticated—all till recently unknown, except to God and the individuals thus blessed, or a few around them who were witnesses of his wonderful works. Doubtless other signal instances of the Divine blessing on your Tracts have been witnessed by the friends of Christ, which have not been made known to the Committee; and doubtless a still greater amount of good which they have silently accomplished, will appear only in that day, when the secret things of God shall be revealed. To him be all the praise. Without his Spirit, the Religious Tract is distributed and read in vain, & in vain are our endeavours.

The Committee could add other most cheering motives to urge onward our work, by presenting before you the thanks, and the expressions of mingled gratitude and joy which they have received in return for Tracts sent to destitute places; and by sounding in your ear the cry, which often comes from a distance of a thousand and even two thousand miles, "Can you tell us how to get Tracts? We want them here. Here is a town, a county, a territory, a state, very destitute of the means of grace, and we have no tracts for the people?" "Print a tract for these new settlements," says one, weeping over the wickedness around him, "and if it does not cost more than sixty or eighty dollars, I will bear the expense of it." Missionaries are perpetually writing that they cannot get Tracts to distribute; clergymen, that they are needed among their people; instructors, that they must have them for their pupils; swarms of boats and steam boats and water craft of various kinds on our western rivers are presented before the Committee, as almost wholly unsupplied with Tracts. The Committee are pointed to the seamen in our ports, and on the mighty waters—to the poor and vicious and depraved—the inmates of our Hospitals and prisons—to persons of almost all classes, in all the various circumstances and pursuits of life, and in every part of our extensive country. And such is the progress of light and freedom among those new nations of the South, springing into independent existence in rapid succession, that, according to the present movements of this Society, they will be ready to receive our Tracts, long before we shall be ready to supply them. New fields are opening in the various islands around our continent, in the Atlantic and the Pacific, and wherever the plough of our land is planting the standard of the cross. They are opening in Christian and pagan lands, wherever our commerce extends, or the name of our country is known. Who will not say to the Society, Go forward! Who will not pray for the Divine blessing upon it! Who will not say, if I have any money, any talents, any feelings wanted in this service, here it is—I can't withhold—take it and use it in the cause of God, of freedom, of religion, of Christ, and of a world lying in wickedness! Likewise in Hebron the Lord is pouring out his Spirit.—*Maine Baptist Herald*.

Extract of a letter to a Gentleman in Portland, dated *Cherryfield, (Sunday) May 29, 1825.*

"I believe that I mentioned to you sometime since the appearance of a Reformation among the people of this place.—What I then anticipated has now come to pass. There were twelve persons baptized this day and joined the Baptist Church—and there are not far from one hundred who are expected to join soon—among them are persons of all ages from 12 to 75 years."

position is worthy of notice. It seems that a woman in this place had become hopefully a subject of this work, and wished to attend a prayer meeting. She was overtaken by a friend, who had lately been reading in Wood's Dictionary of the Bible, the disasters of Pharaoh, in his pursuit of the children of Israel from Egypt. This friend observed to him the similarity of their situation. The Israelites were going to worship the God of their fathers. Your wife, said he, is going to worship the same God, who can deal with you with the same awful judgments: he then invited him to give up the pursuit, and go with him to the prayer meeting; he did so. Here he was struck with the awful solemnities of eternal things. From this place he returned home, begging for mercy, and from this state of awful terror he is now hopefully relieved, by a genuine faith in the Lord Jesus.—*Rel. Advocate.*

REVIVAL IN RAHWAY.

In a late paper I saw mention made of a revival of religion in Rahway, New-Jersey. Since that time the work has been growingly interesting.

So far as I have learned, it seems that the revival commenced about the last of March. The church was found in an unusually dead state. Their infirm, but affectionate Pastor, doubtless, mourned a secret over the desolations around him. As a means to do his people good, an invitation from their pastor to the Rev. Mr. Saxon (the Evangelist) to visit Rahway was complied with by Mr. S. who was cordially received by both pastor and people. Mr. Saxon having preached, "as his manner was," commenced visiting, and found two or three individuals who were awakened. Continuing to labor "publicly & from house to house," the first awakenings proved only the bannisters of a gracious gathering.—The field was white for the harvest—the sickle thrust in, and a sheaf of young converts have been gathered. Upwards of 200 have already expressed hope.

The meetings of inquiry are still interesting, and new instances of awakening occur.

The meetings for the young converts are solemn and melting. Among the anxious, individuals have appeared of almost every age between 12 and 70. And even the lambs of the flock from the age of 14 to 63.

New family altars have been erected.—Parents have rejoiced over the conversion of their children—Children have received their parents as new born.

Silliness and solemnity have attended the work. Yet, in some instances, deep anguish of spirit has been witnessed; and strong cries heard.

The revival has been in the Presbyterian congregation.

We speak it to the praise of our Methodist brethren that they seemed to rejoice in the good work, and would not exert any counteracting influence.

May 20, 1825. Philadelphia.

REVIVALS IN MAINE.

In a letter received by the Editor from Portland, dated 2d inst, the writer states "I was in Paris yesterday and was informed by one of the converts that about 75 or 80 persons have lately been made the hopeful subjects of the sovereign grace of God. I was credibly informed there was a good work going on in Fayette. Likewise in Hebron the Lord is pouring out his Spirit."

Extract of a letter to a Gentleman in Portland, dated *Cherryfield, (Sunday) May 29, 1825.*

"I believe that I mentioned to you sometime since the appearance of a Reformation among the people of this place.—What I then anticipated has now come to pass. There were twelve persons baptized this day and joined the Baptist Church—and there are not far from one hundred who are expected to join soon—among them are persons of all ages from 12 to 75 years."

Chr. Mirror.

From the Religious Intelligencer.

THE POWER OF PRAYER.

I often think of that promise in John xv. 7. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

"And again; "Whosoever ye are my name, believing, ye shall receive." Now, Sir, I have been led to think that as far as spiritual blessings are concerned, there is an Omnipotency in prayer; and the reason why the people of God often fail in obtaining their request, is, because they are negligent in looking out for the answer to their petitions. How differently do we act in common life! Were we to write a letter upon urgent business, the reply would be a matter of no small anxiety. The husbandman who sows his seed, looks for the return of the harvest; and the Christian should make it evident to the Lord, that he is not indifferent to the blessing he supplicates.

I have said thus much for the purpose of introducing an instance, in which the power of prayer was signalized. About two years since, a poor but pious man called upon the clergyman of his parish, to obtain his advice and comfort under the trials to which he was exposed. His wife was not only careless and unconcerned about her soul, but thwarted him in every way; and shewed the natural enmity of her heart to religion. Thomas asked his minister what was to be done.

"I have no peace (said he) morning, noon, or night: and the whole house is in a constant uproar." The minister inquired, whether he had ever prayed for her.—"Yes, (said Thomas,) that I have; but it does not seem to be of any use." "Well, (said the minister,) suppose we kneel down together." They joined together in prayer, that it would please God to effect a change in Thomas' wife, and unite them in the best of bonds.

About a month after, as the clergyman was walking in the village, he was overtaken by the wife of poor Thomas. She asked with great anxiety, whether his lady was at home; as her child was dying, and she did not know what to do.—"Sally, (said the minister,) perhaps God means to lay his hand upon your child, that his death may be your life. You know that you are living without God and without hope in the world."

Sally became quite indignant; & added, that no one had anything to say against her.

"The clergyman rejoined, you are living without prayer: and God has much to say against you. But I will not detain you now; go to the parsonage, and whatever my wife can do for your boy, she will."

The child however was in that state, that nothing could be done; and in a few days he died.

On the evening of the funeral, the clergyman was informed that a woman wanted to see him. She was requested to walk in, and it proved to be Thomas' wife.

As well as her tears would allow, she began the conversation, which was nearly as follows: "Oh! Sir, I thought you very unfeeling when you spoke to me the other day; but my proud heart begins to bemoan, and I hope the Lord will have mercy on my soul. I come to beg your instruction, for it is all new to me."

The minister and Sally knelt down together, and it was in that very spot where he and his husband had petitioned a throne of grace in her behalf. And what, Mr. Editor, is the pleasing result! Thomas' family is one of the happiest in the village. Two of his daughters have followed their mother's steps; and Thomas will never doubt the power of believing prayer.

That this may encourage others to be earnest with God in prayer for those who are near and dear to them, is the earnest desire of

Scratator.

RELIGIOUS INSTRUCTION OF SEAMEN.

The Charleston Courier gives the following pleasing testimony in regard to the success of the efforts made in that city for the religious instruction of seamen;—particularly since the erection of a Mariner's Church.

"Riots of sailors, formerly the occasion of arbitrary city laws, are now unknown in our streets. It is but a few years since they were degraded below the level of slaves, and could not walk the streets after 7 o'clock at night. Riots, now-a-days, are confined to the "Tom and Jerry" part of the community—those who aim to be gentlemen, and dare to be blackguards. The deportment of sailors, on the contrary, whether at sea or on shore, is so much improved as to cover with praise, the exertions of those pious individuals, who have sought to feed them with the bread of immortality."

* Dwight.

RECODER & TELEGRAPH.

BOSTON, JUNE 17, 1825.

THE SABBATH.

A fixed opposition in this sacred institution sometimes

exists to prove that it was

only for the Jews;

and sometimes, in an adoption of

from the seventh day of the week to the first.

These

are some indeed,

who seem to adopt either of these

positions, as best suits their convenience for the

occasion. If but the obligations of the Sabbath can

be rendered nugatory, they are not particular as to the

time when it might

be observed.

MOVEMENT.

We are informed

that a large num-

ber of persons

have adopted

the Sabbath.

Finally, since G

Sabbath, how

ever by their ex-

ample, to stay the

POETRY.

For the Recorder & Telegraph.

To —

I.

Farewell to thee, Lady, farewell!
My heart is subdued, and we sever!—
My feelings are crush'd, and the spell
Which bound me, is broken forever!—
The days of my hope may have ceased,
Yet he who was bowed to by many,
In his own estimation, at least,
Can never stand second to any.

II.

Far, far in the blue upper sky,
The Eagle soars tameless and proud;
And travels all lonely on high,
O'er the regions of tempest and cloud!
The Hawk and the Vulture may rise,
With their harsh notes of discord and woe,
But he leaves them behind as he flies,
And they sink to their quarry below!

III.

He may stoop for a moment to earth,
Where the throns of the valley reside,
And sort with the humble of birth,
In his sternness of spirit and pride;
But the throns of the valley retire,
And recrest hasten away
From his wild eye's untameable fire—
From his proud spirit's haughty display!

IV.

He may choose, in his gentle mood;
A companion from sweet ones that sing,
And, darting away from the wood,
Bear her up on his sky-sweeping wing:
But she shares not his awful delight,—
She cannot enjoy his lone fate,—
But descends from his terrible height,
To seek for a lowlier mate.

V.

O! thus is my spirit alone,
In ethereal regions of thought!
The enjoyments I had to have known,
Have shrunk and have withered to nought!
Thus, thus have they fled my embrace,
Whom I all too ardently cherished!
My joys have left me e'en a trace,
And my hopes—nay, my wishes have perished.

VI.

Yon Holyoke, whose proud, towering height,
The blue waves of ether sweep by,
Stands lone and majestic in might,
And seems to contend with the sky:—
'Tis through'd by the thousands of men,
Who gaze from its summit with pride;
But they leave it all lonely again,
And far 'neath its grandeur reside!

VII.

O! thus is my spirit alone,
In awful abstraction of thought,
And all the bright visions are flown,
Which hope to my warm bosom brought!
Thus,—thus have they flitted away,
Who were round me in sympathy's show:—
Their smiles were designed to betray,—
They came but to leave me in woe!

VIII.

Can the Eagle come down from his cloud;
And dwelt with the bevy below?
Can he sort with the ignoble crowd,
And the bright fields of ether forego?
Can Holyoke, stupendous and bleak,
To the fat lazy valley repair?—
Can its awful and menacing peak
Forsake its proud place in the air?

IX.

No more can my spirit descend,
To noise with the rabble of earth:—
No more my afflictions can blend
With their dull tide of madness and mirth.
The tinsel deceptions of life,—
The pageant which mortals adore,—
The malignant syrens of strife,—
They have cheated—but cheat me no more!

X.

Farewell to thee, Lady, farewell!
My heart is not slave to thee now!
With pride and contempt it shall swell,
Where once it in weakness could bawl!
There are others whose lips are as sweet,—
Whose eyes are as bright and as kind,—
Whose bosoms more constant will beat,
With feelings as warm and resolute!

XI.

There are others of lowlier view,
With souls less ambitious or soar;
With spirits less haughty and true,
Whom thou, in thy turn, may'st adore.—
Yes, thou may'st yet feed in thy breast,
A flame which thou shouldest deprecate;
And e'en to be low and careless'd
By a being too humdrum to hate!

XII.

Farewell to thee, Lady, farewell!
As the surge of the storm-wrath sea
Throws the wreck from its wild rolling swell,
E'en so I now cast thee from me!—
As the weed from the rude surf is borne,
And thrown on the lone beach to rot;
So thou from my bosom art torn,
To be pitied awhile and forgot.

XIII.

Oh! go to thy solitude!—go!
And mantis in darkness thin'ye eye;
And weep in thy desolate wo,
Till thy lachrymous fountains are dry;
Then, then a fierce spirit may rise,
Like the death-breathing breeze of the east;
Till thy every memory dies,
And thy every hope shall have ceas'd!

XIV.

A fire may spring up in thy brain,
And an agony torture thy heart;
Till nothing of life shall remain,
But a dull and unperishing smart!
Farewell to thee, Lady, farewell!
The scene of my folly is o'er;—
I have lov'd thee—why should I tell?—
'Tis past!—I will love thee no more!

XV.

Every trace of my weakness and love,
In shame I will baulch forever;
And blushing, that such weakness could move
My heart, which shall sigh for thee never!
Tis done!—the decision is cast!—
No more on the theme will I dwell—
Oblivious contempt to the past!
Farewell to thee, Lady!—Farewell!

MISCELLANY.

For the Recorder & Telegraph.

FOURTH OF JULY.—AFRICAN COLONIZATION.

I have noticed with great satisfaction, that, for two or three years past, the orators of this day, in several places, have introduced the subject of slavery and African Colonization. That this practice may be continued, and more generally adopted, I take the liberty to mention some considerations which appear to me to show its propriety.

The injustice of the principle, that one man may hold another in bondage, and dispose of him as his own property, is, I believe, in this part of the country universally acknowledged. From personal acquaintance with some of the slave owners of the south, I am warranted in saying, that a considerable part of them (I will not pretend to say how great) acknowledge and feel the injustice of slavery as much as we do. But when they have made this acknowledgment, if asked why they retain their negroes in bondage, they inquire, "What shall we do with them?" Now this question might perhaps be readily answered by one who considered only the *injustice* of slavery, without knowing or regarding the circumstances of the owner, and the character of the slave. But when it is recollect that in many, if not all, of the slave-holding States, the laws forbid the emancipation of negroes within the State—that most of the slaves are too idle and improvident, when left to themselves, to provide for their own wants—that those who have come from the South to the Northern States, have generally become nuisances to society—and that the Society for colonizing her negroes in Africa, has not the means of sending but a small part of those who might be found ready to go—with other difficulties no less formidable—when these considerations are recollect and allowed their due importance, it is no easy thing to tell a planter what he ought to do with his negroes. It is suitable, then, that while our Northern people cherish their just abomination of slavery, they should be made acquainted with the difficulties in the way of emancipation; and should consider, that even Christian benevolence would in many cases induce a planter to retain his servants under his own care, when we might think he was influenced only by avarice or his love of ease.

—If juster views were entertained here respecting the real condition of the great mass of negroes in the Southern States, I am fully persuaded that while much of the censure, now freely and indiscriminately cast upon the slave owners, would be spared, a still stronger feeling of pity would be excited for the slaves, on account of their intellectual and moral degradation. It is not because they are urged and driven to severe labor, or because they are destitute of necessary food, comfortable clothing, and other things needful for their animal wants, that they claim our commiseration and efforts for their relief; but it is because their minds are never developed, not even by the calculation and care which their own existence would require, if they were left to provide for themselves. Of course, their intellectual existence is in a great degree lost. Their moral nature also is warped by their circumstances, & a sense of the difference between right and wrong in a great measure obliterated. When a benevolent man, who has not been accustomed to see his fellow beings in the condition of slaves, becomes acquainted with this class of people, and learns their modes of life, his pity is chiefly moved by beholding the degradation and ruin to which the human character is brought in their unfortunate circumstances.

I might mention many more particulars concerning which the prevailing opinions in New England are, as I conceive, incorrect. But as it is my object only, to suggest some considerations which make it both suitable and necessary that the whole subject be brought more fully before the public, I will desist at least for the present.

No more fit occasion or effectual method occurs to me, for correcting mistakes and conveying authentic information respecting either the present condition of the slaves, or the expediency of colonizing them in Africa, than the orations and sermons delivered on this interesting Anniversary.

B. L.

FROM THE CREEK NATION.
Copy of a Letter to the Editor of the Southern Intelligencer, dated Withington Station, May 19, 1825.

The late treaty concluded between some of the Greeks and the Commissioners of the United States, is viewed by the Indians in general as a treacherous and inhuman transaction; as it was not done with the consent of the Nation. It was signed by Gen. M'Intosh, who at that time was one of the three principal chiefs, a few inferior chiefs out of upwards of 500 of a similar grade, some disbanded chiefs, and several persons who had not arrived at years of discretion. The rest of the chiefs and head men refused to sign, and this they did upon principle, feeling themselves bound by their own laws, which positively forbade any person, on pain of death, not only to sell their land, but even to propose it. Acting under the influence of their own law, and firmly persuaded that to remain in their present possessions would conduce more to their own happiness, the happiness of their wives and children, and to that of the nation in general, they in the most deliberate manner, rejected the proposals of the Commissioners when they met at Fort Mitchell. At that time they suspected M'Intosh, but as nothing was clearly proved against him, he was suffered to go unscolded.

Imagining themselves out of danger, they called a council to be held at Tuckeechee, and as many of them were on their way, they were suddenly stopped and ordered to meet the Commissioners at Indian Springs. This place being a considerable distance out of the nation, and the time of meeting near at hand, they were compelled to give up their own meeting, and proceed in haste to the place appointed; which they reached by forced marches but a few hours before the time. Here they found M'Intosh, determined on a session in opposition to every remonstrance. But the poor creatures, confident in the benevolence and justice of the United States, and altogether ignorant of their manner of doing business, felt persuaded that the treaty would not be ratified, because they knew it was not done with the consent of the nation; and if not ratified, they knew it could not stand.

Between the time of the signing of this Treaty and its ratification, the Indians were calm, yet anxious and determined. They were persuaded that M'Intosh could not be trusted, and therefore determined to displace him, and did so; concluding he would then be unable any longer to distress the Nation. And it is probable, if the Treaty had not been confirmed, that this would have satisfied them. But so soon as they were officially informed of its ratification, they gave themselves up to despondency, despair and revenge, and before they left the place where they received the information, I understand they concerted their plan for the destruction of those they considered as enemies and traitors. This plan they put in execution on a part of the offenders a few days ago.

The Indians, from several towns, collected together, and as their manner is, proceeded secretly till they arrived near to the General's residence, where they lay in ambush until they deemed a suitable opportunity. About day break the next morning they set fire to the house where the General was; then the Chief, who was appointed to carry the plan into execution, called out to the white men, the women and children to come out, as they did not intend to injure any but M'Intosh and such as were engaged in the wretched treaty. As soon as all others were out, they commenced firing on the house, and continued firing, as if they were in actual engagement, for some time. M'Intosh was seen all the time passing from one room to another, having fire arms with him, occasionally discharged them, either in his own defense or to collect his adherents. At length a ball struck him; then one of the chiefs rushed in, seized him by the arm, and brought him out; then inquired of him in a feeling manner why he brought such distress upon the Nation, why he wanted to ruin the women and children. He asked him further, if he did not, after the sale of the last lands, call up several chiefs and tell them that he sold it because they were in debt to the United States, and could not pay, but

that they were out of debt now, and that if any one should sell any more land that he must die. He then told him he made that law, and that he broke it, and that he was now come with his men to satisfy that law. This was said, no doubt to elicit a declaration, intimating his sense of the wrong he had done and his acquiescence to the punishment he was about to suffer; but he said not a word. In sullen silence he received the admonition of his country and the deathly wound.

If any unfair means were used to induce this rich, but ignorant man, to commit the act which cost him his life, let the conscientious of the men who acted in the affair say, to what race or company of individuals they belong—let them trace the consequences of their conduct—let them see women made widows, children, orphans, and a community made miserable by their means.—Let them say what reparation they will make to men, and what account they will give to their poor creatures when they shall meet them at the tribunal of an avenging God.

The effects of this treaty will not only be seen and felt by those families which have already been made to feel the bitterness of ruin and death, but it is seen in the countenances of almost the whole nation. Those faces, which were beginning to wear a smile in the anticipation of their posterity being numbered with the civilized inhabitants of the earth, are now covered with gloom, expressive only of those more gloomy feelings which prey upon misery and ruin. They are really afflicted. They cannot be persuaded that they have been treated justly, and who can wonder at it? But in the midst of all the agitation of their feelings, I do not believe they have ever manifested any hostility to white men. I expect the affair referred to in the Cahawba paper (and copied into the Intelligencer) took place at one of the bridges where a white man refused to pay his toll, till he was compelled to do so.

From present appearances it is difficult to say where this affair will end. The Indians say they are determined not to give up their country unless they are driven from it by the United States. But as they are sensible of their weakness, I do not believe they ever think of meeting the whites in arms. Should these poor creatures be compelled to go, under the influence of their present determination, what a spectacle will it present! who could endure the sight to see a whole nation driven from their country and their lands, to a land they know nothing of, worse than nothing about—remonstrating, as they go, against individuals whose religion is founded on love and mercy.

It will be more than can reasonably be expected, if the exertions that are now making to civilize and evangelize these poor creatures, are not seriously affected by what has taken place. Already the Indians begin to declaim against education, because those persons (or some of them) who sold their land made some pretensions to it. Some, in their gloomy moments, took their children from the school, giving no other reason than that their land was gone, and that instruction would do them no good. We have, however, some reason to hope they will shortly return. If our dependence was upon man in such a time as this, our hopes would almost fail us; but it is not; it is upon Him who governs the universe, and must do right. The dispensation to us seems dark, and we are compelled to look up unto Him who bringeth light out of darkness. We need your prayers at all times, and those of the friends of the Redeemer, but especially at such a time as this. Pray for us that our way may be plain before us, and that we may prosper in the way. Wishing you every blessing, I remain your's in the best of bonds,

L. COMPERE.

PRESBYTERIAN CHURCH.

The Rev. Dr. Green of Philadelphia, in connexion with the late Ebenezer Hazard, Esq., was appointed some time since by the General Assembly of the Presbyterian Church, to prepare a history of that Church. After devoting much labour, time and attention to the subject, and collecting many materials, Dr. Green was about relinquishing the task, in consequence, partly, of an interruption of about 20 years in some of the church records. We are glad to find, that, at the late session of the General Assembly, some information was obtained, by which the deficiency will probably be supplied.

BURMAN DICTIONARY.

Mr. Wade, one of the Baptist Missionaries from this country, having taken refuge at Calcutta from the disturbances in Burmah, is at present engaged in printing a Burman Dictionary; which, he remarks, "will save near three months time to each future missionary." Hitherto they have been obliged to incur the immense labour of copying.—In a letter to one of the Editors of the American Baptist Magazine, Mr. Wade writes concerning this work as follows:

The supreme government of Bengal has offered the work so liberal a patronage, that the printing of it will occasion no expense to the mission. The edition will consist of 300 copies, and government will take 10 at ten dollars each. Unless the volume should be considerably larger than we expect, the 100 copies will completely cover the expense of printing. Two hundred will therefore remain for the exclusive benefit of the Mission. This offer from government is, I think, too liberal to be rejected. The work will contain about one third more words than Mr. Judson's collection at present embraces. This addition has been made from the works of Messrs. Carey and Coleman, and also from some Burman books. These, with Dr. Judson's compilation of words, forms a tolerably complete dictionary of the Burman language.

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HUME AND VOLTAIRE.
We are presented with two examples of philosophical composure in death on the side of infidelity. A more appropriate instance than Hume, could not be found. And yet, it is certain that he "went off the stage like a brave man!" So says Dr. Adam Smith, his friend and panegyrist. But how could he display his *bravery*, since in silence in the awav of his opinions he had nothing to fear after death! Surely it requires no great degree of courage to endure the mere physical pain of dying. It is the apprehension of what is future, that renders death so terrible. Let any one peruse Dr. M'Intosh's letter to Mr. Strahan, containing some account of the behaviour of Mr. Hume during his last illness, with Bishop Horne's remarks upon it, and we will readily commit him to the late royal academician, Mr. Owen, adds—"I may venture to affirm, there scarce even a cottage in this country that does not contain an invaluable, certain, and immediate remedy for such events, which is nothing more than a drab spoonful of mustard, mixed in a tumbler glass of warm water, and drunk immediately: it acts as an instantaneous emetic, is always ready, and may be used with safety in any case where one is required. By a mistake, where a gentleman took a full ounce of poison instead of salts, the castors were fortunately at hand, and no doubt an invaluable life was preserved to his family by giving the mustard directly. By making this simple antidote known, you will give entire satisfaction to those who may suffer."

ANTIDOTE AGAINST POISONS.—A correspondent alluding to the numerous cases of deaths from accidental poisonings, and particularly to the melancholy fate of the late royal academician, Mr. Owen, adds—"I may venture to affirm, there scarce even a cottage in this country that does not contain an invaluable, certain, and immediate remedy for such events, which is nothing more than a drab spoonful of mustard, mixed in a tumbler glass of warm water, and drunk immediately: it acts as an instantaneous emetic, is always ready, and may be used with safety in any case where one is required. By a mistake, where a gentleman took a full ounce of poison instead of salts, the castors were fortunately at hand, and no doubt an invaluable life was preserved to his family by giving the mustard directly. By making this simple antidote known, you will give entire satisfaction to those who may suffer."

DR. FRANKLIN AND ADAM SMITH.
In one of our numbers of last month, we noted the circumstance, that Dr. Franklin's tract in support of the late royal academician, Mr. Owen, adds—"I may venture to affirm, there scarce even a cottage in this country that does not contain an invaluable, certain, and immediate remedy for such events, which is nothing more than a drab spoonful of mustard, mixed in a tumbler glass of warm water, and drunk immediately: it acts as an instantaneous emetic, is always ready, and may be used with safety in any case where one is required. By a mistake, where a gentleman took a full ounce of poison instead of salts, the castors were fortunately at hand, and no doubt an invaluable life was preserved to his family by giving the mustard directly. By making this simple antidote known, you will give entire satisfaction to those who may suffer."

NOTICE.—It is hereby given, that an Academy is to be opened in Lynn, under the tuition of Mr. P. Adams, of Andover, for the Instruction of the Sons of the Clergy, and the Sons of the Poor. Term will commence May 16th; No. 8 Washington Street, (late 59 Cornhill.) They instruct in the following branches, viz. Reading, Writing, Geography, Arithmetic, History, English Grammar, Composition, Rhetoric, Natural Philo.-phy, Chemistry, Law, Astronomy, Projecting Maps, Drawing, Painting, &c. Price 25 cents.

DUNCAN ON CREDITS.—"Remarks on the Rise, Use, and Unlawfulness of Credits, and Conditions of Faith." By John M. Duncan, Pastor of the Presbyterian Church, Baltimore. 75 cents.

LADY OF THE MANOR.—The lady of the Manor; being a series of Conversations on the subject of Confirmation. In 2 vols. By Mrs. Stearns.

SCHOOL FOR YOUNG LADIES.
Mrs. and Miss Jones respectfully inform their friends and the public, that their Senior Term will commence May 16th; No. 8 Washington Street, (late 59 Cornhill.) They instruct in the following branches, viz. Reading, Writing, Geography, Arithmetic, History, English Grammar, Composition, Rhetoric, Natural Philo.-phy, Chemistry, Law, Astronomy, Projecting Maps, Drawing, Painting, &c. Price 25 cents.

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